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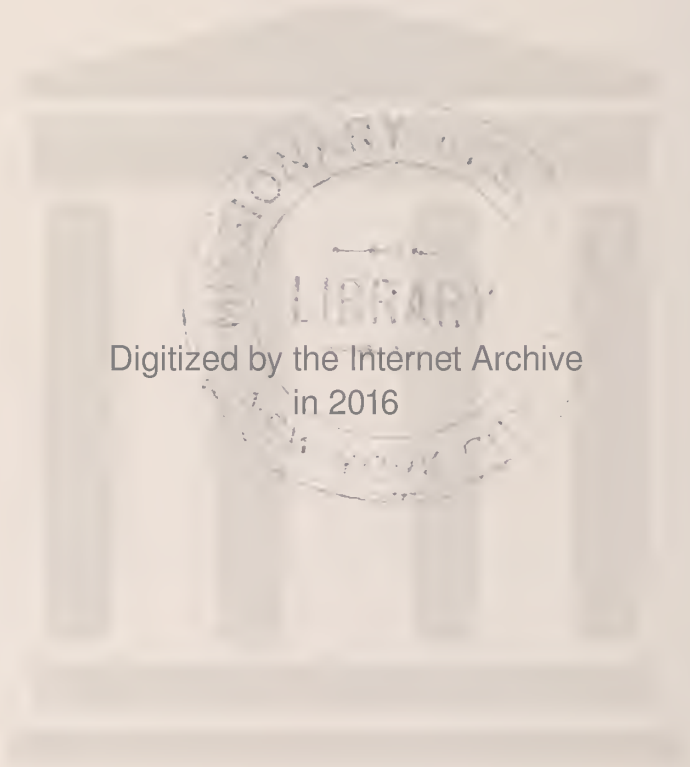
# A Study of Evangelical Church Workers in the Philippines

*Based on the report of a survey undertaken by the  
Philippine Federation of Christian Churches under  
the direction of H. Welton Rotz*

Review and Summary  
by  
ARTHUR L. CARSON

FAR EASTERN OFFICE  
DIVISION OF FOREIGN MISSIONS  
National Council of The Churches of Christ in the U.S.A.  
156 Fifth Avenue  
New York 10, New York

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## PREFACE

The writing of this study was undertaken by Dr. Arthur L. Carson at the request of the Philippines Committee of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. It is the result of much hard work done in his leisure time with no other reward than the satisfaction of a job well done. As is explained by Dr. Carson at the beginning of his statement, the study is based upon a survey conducted for the Philippine Federation of Christian Churches by Rev. H. Welton Rotz, the results of which were utilized as a doctoral thesis.

The preparation, distribution, and analysis of the questionnaires upon which the survey was based, as well as the extensive travel necessary within the Philippines, required a great deal of intensive work on the part of Dr. Rotz, for which the Federation and the Philippines Committee are grateful. Through his industry, a large amount of extremely valuable data has been accumulated, much of which has been broken down into statistical tables, which should be very helpful in evaluation of the present status and future training of church leadership in the Philippines.

Because of the impracticability of reproducing the entire 442 page thesis, however, and the need for analysis and organization of the large amount of information contained in it to make it available in easily usable form to church bodies and mission boards in the Philippines and the United States, the Philippines Committee felt it was essential that a relatively brief and factual study, embodying key findings and recommendations, should be undertaken by a competent person. Dr. Carson was especially well-qualified for such a task, both because of his background and experience in the field of Christian education in the Philippines and because of his ability to organize and present such material. The Philippines Committee is most grateful for this excellent and informative study, and makes it available for use in the Philippines and the United States in the hope that it may be a valuable instrument in the continuing task of training men and women for the work of the Church of Jesus Christ in the Philippines.

Wallace C. Merwin, Secretary  
Philippines Committee  
Far Eastern Office, DEM/NCCCCUSA

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# I

## NATURE AND SCOPE OF THE STUDY

During 1952, information was gathered by questionnaire from a representative cross section of professional church workers in the Philippines serving in three major Protestant, or "Evangelical", denominations, namely, the Convention of Philippine Baptist Churches, the Methodist Church and the United Church of Christ in the Philippines. Funds for the study were supplied by the Philippines Committee of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A., the largest contribution coming from the Board of Foreign Missions of the Presbyterian Church in the U.S.A. The sponsoring field body was the Philippine Federation of Christian Churches, acting through a survey committee, the chairman of which was the Rev. Benjamin Guansing, President of Union Theological Seminary, Manila. The Rev. H. Welton Rotz, a Presbyterian missionary with a special interest in rural missions, served as director of the survey. The results were made available in 1955 in the form of a dissertation presented to the Graduate School of Cornell University in support of the director's candidacy for the degree of Doctor of Philosophy in Rural Sociology. The full title of the report in this form reads:

"A Study of the Recruitment, Training, Support and Performance of Church Leaders in Three Protestant Denominations in the Philippine Federation of Christian Churches."

Henry Welton Rotz.

A copy of this document is in the possession of the Federation of Christian Churches in Manila. Another copy is with the Far Eastern Office of the Division of Foreign Missions at 156 Fifth Avenue, New York 10, N.Y. and will eventually be lodged in the Missionary Research Library. The original is in the Cornell University Library.

The volume is dedicated to the late Hugh and Nona Bousman, two beloved missionaries, or "fraternal workers", of the Presbyterian Board in the Philippines, to whom the author acknowledges a personal indebtedness. As a secretary of the Federation, the

Rev. Hugh Bousman had given encouragement to the survey in its earlier stages.

The principal instrument of the study was a questionnaire, constructed on the basis of the areas of investigation indicated by the Federation Committee, and developed through several pre-test trials. In its final form the questionnaire embraced the following topics, with a total of 139 separate questions, some divided into as many as 12 parts.

### THE QUESTIONNAIRE

SECTION.NO.	TOPIC HEADING	NUMBER OF QUESTIONS
I	General Biographical Information	18
II	Occupational Status	12
III	Stewardship in the Church	13
IV	Equipment (of Church)	11
V	Your Education, Training and Experience	22
VI	The Group with which You Work	30
VII	Evidences of Value of Your Training	6
VIII	Your Sense of Need for Further Training	10
IX	Factors of Recruitment	5
X	Your Leadership Responsibility (Includes one long sub-topic on "Miscellaneous Information")	<u>12</u>
		139

The above listing would seem to indicate a formidable document, and it is very much to the credit of the director and of those who cooperated with him that a return of 83% was accomplished. While numerous and time-consuming, the questions were simple in nature and most of them were readily answered. Where several different replies were possible, provision was made for such variation. The technique used for filling in the questionnaires was that of the "mass interview". By taking advantage of annual district conferences, groups of church workers could be brought together in one

place, the blanks distributed, and the necessary explanations made in a favorable atmosphere.

Administrative officers of the several denominations cooperated, not only by giving a place on the program to Dr. Rotz for this purpose, but also by scheduling conferences in convenient locations and on such a time table that he could travel from one meeting to another. From one and a half to two hours was assigned in each case to the survey presentation. The forms were filled in by the individual members of the group assembled together. Rather than to attempt translation into the twelve dialects represented in the several regions, the questionnaires were printed in English, which is understood to some degree by practically all educated Filipinos. The need for occasional translation of questions or instructions was met by seating those who spoke only the dialect next to someone who could help with interpretation. The investigator checked the information recorded to be sure it was that of the original person and not directed replies from the interpreter.

The denominations chosen for the study were the three oldest and best known units of the Federation. The first column of membership statistics given below is taken from the pamphlet, "Some Facts about the Philippines", prepared by the Rev. Hugh Bousman and published by the United Church in 1952, the year when this study was made. The United Church membership includes that of the Philippine E.U.B. Mission, at that time listed separately, but regarded as part of the United Church. These statistics tend to be in round numbers, and are derived, to some extent, from estimates.

DENOMINATION	MEMBERSHIP		
	1952	From Official Reports (1953-1955)	1956
United Church of Christ in the Philippines	98,890	124,813	125,000 (1955)
The Methodist Church	90,000	113,500	119,302
Convention of Philip- pine Baptist Churches	20,000	12,866	18,800
Total:	208,890	251,179	263,110

If we may anticipate the findings, a surprising uniformity was found in the religious situation as a whole throughout these groups, although regional differences and occasional evidence of varying denominational practice and emphasis also appear. The Methodists

are related to the American Methodist Church. They constitute a strong and fairly homogeneous body with a natural center in Manila, and well-organized parishes to the north of that city and in the Cagayan valley in Northeastern Luzon. In recent years, this church has tended to follow its members as they migrate to Mindanao. Their theological institutions are the Union Theological Seminary in Manila and the affiliated Harris Memorial Training School for Women. The Baptists stem from the American Baptist Foreign Mission Societies and make up a compact fellowship in the comparatively prosperous areas of Panay and Occidental Negros, with some work in Masbate. Their educational institution, which includes a College of Theology, is Central Philippine University, at Jaro near Iloilo City.

The United Church (U.C.C.P.) is the most widely scattered and heterogeneous of the three groups. The original union included the churches founded by the American Board (Congregational-Christian) Mission in Mindanao, and those of the Presbyterians in Cebu, Bohol, Oriental Negros, Samar, Leyte, the Bicol Provinces of Southern Luzon, and in the Manila areas. A later amalgamation brought this group together with the churches of the Evangelical United Brethren Mission in the Mountain Provinces, and the Disciples of Christ in Northwest Luzon, along with the independent Philippine Methodist Church which had a strong center in Manila and an outreach into Mindoro. The United Church participates in the Union Theological Seminary in Manila, but also has a major interest in Silliman University, with its College of Theology, at Dumaguete City on Negros Island.

Both men and women workers were included in the survey. The replies of the eight ordained women were grouped with those of the men in handling the data. Other women, not ordained, were treated as a separate group. In this way, it was possible to single out three specific types for additional consideration: the women (unordained); the seminary trained; and the ordained men and women. For the purposes of the present review, it has been found desirable to rearrange the topic headings and to integrate much of this separated material into the main discussion. In some cases, a summary of the information regarding these three special types is placed at the end of a section. Except where it is necessary to mention the presence of the 8 ordained women, as a matter of convenience the first and largest group from which has been derived the main body of general information, we shall designate simply as "men workers".

According to the Census of 1939, three-quarters of the Philippine

population live in 17,403 barrios, which essentially are expressions of boundaries within the larger unit of a "municipality". While the same census indicated that 77% of the people were "rural", the definition is not comparable to that used, for example, in the United States. In view of this and other considerations, no attempt was made in this study to carry out a differentiation into rural and urban, but all churches of a denomination were added together by districts.

The administrative heads of each church were excluded from the study, thus omitting the four bishops of the United Church, the Methodist bishop, and the chief executive of the Baptist Church. The lay leadership of the church, so prominent in the evangelical community of the Philippines, also stands outside the scope of this study. While the term "leader" is used throughout the original report to designate the persons studied, whether ministers or deaconess-kindergartners, it has seemed to this reviewer that, considering the limitations mentioned above, the term "church worker" is to be preferred.

Of 260 unordained women workers listed by the three denominations, 235, or 90% returned their questionnaires. The 804 men made the slightly lower record of 651 returns, or 80%. The comparison by churches for this second grouping is as follows:

Of 454 in the U.C.C.P., 82% of the questionnaires were returned.

Of 286 Methodists, 82% of the questionnaires were returned.

Of 64 Baptists, 86% of the questionnaires were returned.  
804

If we add the men and women together we find that 886 questionnaires were returned out of a possible 1064. To collect 83.3% of the individual returns in a study of this magnitude would seem to be a real accomplishment and one which should furnish an adequate sampling for significant results.

The analysis of the data was subsequently carried out by the use of punch cards and electrical sorting machines in the statistical laboratories of Cornell University. The results are summarized in the text and tables of the dissertation proper and in three appendices with a total of 109 tables, thirty-five of which relate to the unordained women, and twenty-nine to the seminary-trained group. Fifty-five other tables carry through a comparison between ordained and unordained workers.

## II

### WHO ARE THESE MEN AND WOMEN

#### STATUS AND POSITION

The men and ordained women were distributed in a complex pattern in which pastors or ministers made up 67% of the total group.

#### POSITIONS HELD BY MEN AND ORDAINED WOMEN

	BAPTISTS	METHODISTS	U.C.C.P.	TOTAL
Number of Cases	55	231	356	642
POSITION	PER CENT			
Pastor, Minister	69.1	78.8	60.5	67.4
Supply pastor	0.0	14.7	1.1	5.9
Lay Worker, evangelist	20.0	0.9	25.0	15.9
Secretary, Moderator, Sup't.	10.9	5.2	6.7	6.5
Licensed Pastor	0.0	0.0	1.7	0.9
Retired Pastor	0.0	0.0	0.0	0.0
Conference evangelist	0.0	0.0	1.7	0.9
Circuit Pastor	0.0	0.0	2.2	1.7
Other	0.0	0.4	1.1	0.8
	100.0	100.0	100.0	100.0

\*(Table 59, p. 167)

\*For title of original dissertation see page 1 . The original document is not currently available for distribution.

The "supply pastor", it may be noted, is almost exclusively a Methodist term. The Baptist organization seems to be the simplest, and that of the U.C.C.P. the most complicated. Nevertheless, the problems of these 642 men and the few ordained women were found to be so essentially alike that they were studied as a unit, with occasional differentiation by denominations.

A tabulation is also available of the *unordained women* by type of position and by denomination.

## POSITIONS HELD BY UNORDAINED WOMEN

	BAPTISTS	METHODISTS	U.C.C.P.	TOTAL
Number of Cases	15	87	122	224
POSITION	PER CENT			
Deaconess	0.0	58.7	56.5	53.6
Deaconess-Kindergartner	6.7	13.8	5.7	8.9
Bible Women	26.7	12.6	27.9	21.9
Provincial Missionary	53.3	0.0	0.0	3.6
School Principal	0.0	0.0	2.5	1.3
Women Worker	13.3	14.9	4.9	9.4
Evangelist	0.0	0.0	2.5	1.3
Total	100.0	100.0	100.0	100.0

\*See footnote on page 6

It is suggested that the Baptist "Provincial Missionary" is the equivalent of the more common "Deaconess". If so, this was by far the most common type of position for unordained women. Bible women came next in frequency, but were less by half. The position of Deaconess-Kindergartner, is relatively new, but was found in all three denominations.

Thirty-three of the 55 Baptists, 128 of the 230 Methodists, and 213 of the 361 U.C.C.P. workers answering this question were *ordained*. (Page 165) This means that 58%, or 374 individuals, of the three groups, totalling 646 had received this status, admitting them to complete ministerial functions, including the administration of the sacraments of Holy Communion and Baptism. If there are added to the 272 unordained persons from the above groups the 235 unordained women, the proportion is exactly reversed and 507 persons or 58% of the entire force of men and women, (881 persons giving this information), were *not* ordained.

### AGE AND FAMILY

Of the men and ordained women, the largest group, 20% fell within the age-range of 40-44 years. Furthermore, new recruitments were far from producing adequate replacements for the older men. When placed against the life-expectancy figures for the Philippines of 45 years for males and 48 years for females, these statistics would seem cause for concern. Of the denominations

studied, the Baptists were evidently in the poorest position as regards age-level of staff. The younger men were receiving more formal education, but the amount of professional training had deteriorated since the war.

The largest group of the unordained women were between 25-29 years. Apparently the preponderance of the women serve in the years of early adulthood, 72% reporting no children, and the largest percentage being unmarried.

The largest proportion of the young men were serving in churches of less than 99 members. The peak of responsibility for large churches fell on the shoulders of the men from 40-49 years of age.

A study of salaries of age groups indicates one-third of the 20-29 year-old group had salaries of less than U.S. \$50.00 a year. An even larger proportion of the 30-39 year group were in this class. Only 7% of the men 20-29 years of age were receiving salaries of over \$500 a year.

There is evident a marked lowering of educational standards for wives, possibly related to the influence of the war years. Of the younger men, 48% of those in the 20-29 age bracket had married wives with no schooling, but for those between 50-59 years the percentage was 13. On the other hand, more of the younger men were marrying college women than was true of the older group.

Only 10% of the men were single, and widowers tended to remarry. The families averaged less than 5 living children. Fourteen per cent, perhaps the younger families, reported no children. Each family represented had lost on the average 1 out of every 5 children born. The number of dependents in the homes of the workers was less than would be expected, averaging only 3 persons. It is suggested that the fact that this was an older group meant that they had passed the stage where their homes were shared by either aged relatives or dependent children.

The favored occupation for the children as they came to the age of vocational choice was teaching, a profession claimed by 95 out of 241 who were reported. Only 30 had entered the church vocations, the Methodists having the highest record of the three groups. The homes of the workers tended to be like those of the people they serve. Ten per cent reported only 1 room, 26% 2 rooms, and only one-fifth had 5 rooms or more. Few were able to employ servants regularly in their homes. A significant number worked in the barrio in which they were born, and 11% of the men had married

women from the same barrio. The majority of the men had not gone outside of the island or the province of their birth. As would be natural with a young church, most of the older workers were converts from Roman Catholicism, and this was true of one-third of the whole group, although second and perhaps third generation Evangelicals are making their appearance in the ranks of the younger people.

## RECRUITMENT

The critical age for conversion to an active Evangelical Christian faith for this group would seem to have been between 16 and 20 years. "Personal spiritual growth", the influence of parents and friends, and reading of the Bible stand out as motivating forces. The decision to enter a church vocation came later as they saw the great need for workers and responded to personal and emotional pressures to serve. Forty per cent, or half of the group came originally from evangelical homes. More than half, 65% were from farm homes.

## III

### THEIR TASK AS THEY SEE IT

#### THE CHURCHES

Over half of the men served a single church. Almost another quarter had 2 churches. Of the Baptists 14.8% had responsibility for 9 or more churches, a percentage which amounts to 5.4% as an average of the 3 denominations.

Of the congregations represented in this study, 38% used the Ilocano dialect, 30% some form of Visayan, and 17% Tagalog. In all, some 24 dialects or languages were reported, including Negrito and Chinese.

The church buildings as a whole tended to be small, only 2% seating 500 or more persons. Half of the buildings would seat less than 100 persons. The U.C.C.P. churches evidently had the largest share of small structures.

Of 569 churches that reported Sunday Schools, over half had no more than 3 classes. More than a third had only one room available for Sunday School. "It is a rather common sight to see as many as four or five classes meeting simultaneously in the church sanctuary." Forty-one per cent used Sunday School literature from

the Federation, and only 2.2% secured material, generally used, from the States. Other sources were the "Conference Convention or District" (17.5%); Silliman University (15.6%) and Central Philippine University (10.5%). The two latter sources generally signified materials in a particular dialect.

When we look at the membership of the churches, it may be noted that 38% had less than 100 members. About one-third ranged from 100 to 200 while another third reported over 200 members. Only 3% of the churches had 1,000 members or over. The largest single organization was the U.C.C.P. church at Guihulngan with over 4,000 members. With such small numbers the difficulty of supporting a full-time pastor is evident. "The sacrifices demanded of a Protestant pastor are incredible."

The reasons most commonly given for joining the Protestant Church were: "To obtain salvation" (286); "To participate in the fellowship of the Protestant church" (224); and "The desire for a moral life" (67).

The twelve reasons given most frequently for not joining the Protestant church may also be noted.

NUMBER OF PERSONS	REASONS GIVEN FOR NOT JOINING CHURCH
1. 214	Their own vice or sinfulness
2. 110	Do not like tithe or pledge system of the Protestant church
3. 65	Parental intervention
4. 60	Catholic antagonism
5. 59	Hypocrites in the church
6. 52	Cannot live up to the high moral standard of the Protestant church.
7. 46	Poverty
8. 44	Ignorance
9. 42	Cannot give up drinking
10. 39	Fear of persecution
11. 31	Cannot give up gambling
12. 30	The feeling that the Catholic church is the only true church

A large number of requirements are laid upon any person joining an evangelical church in the Philippines. An almost universal

demand is that certain habits or practices must be given up. There seemed to be agreement on emphasizing the following items listed in order of importance: Drinking (268 times mentioned), Gambling (224), "Other Sinful Living" (135), Smoking (101), and Dancing (90).

Nearly all of the churches require a public confession of faith for admission to membership. All the Baptists, 91% of the Methodists, and 99% of the U.C.C.P. churches, or an average of 96%, also consider public baptism as a necessary step for membership. Probation periods are common, especially among the Methodists. The time span is most usually six months in this group. The preference is for one month in other bodies, but it may be for as long as two years. In 84% of the replies, mention is made of required membership classes, and 23% of the Baptists, 47% of the Methodists and 43% of the U.C.C.P. insist upon literacy. Perhaps the most exacting test is that a prospective member first bring in a new convert, a practice reported by nearly three-fourths of the replies.

The four reasons most commonly mentioned for members not attending church are listed below, by denominations:

BAPTISTS:	"Family problems, care of children, and finances"	(17)
	"Lack of proper clothing"	( 9)
	"Indifference"	( 7)
	"Poverty"	( 7)
METHODISTS:	"Sunday Work"	(37)
	"Lack of proper clothing"	(33)
	"Sunday market"	(32)
	"No money for the collection"	(24)
U.C.C.P.	"Distance from the church"	(66)
	"Lack of proper clothes"	(49)
	"Sunday work"	(43)
	"Poverty" and "No money for the collection"	(37 each)

A little over half of the churches represented have less than half of their members living within one kilometer, or six-tenths of a mile from the church. The U.C.C.P. members seem to be most widely scattered.

A noticeably large number of elderly people is apparently found in the churches of this study, 16% of the reporters mentioning members in the 90-year old range.

All occupations and professions seem to be represented in this cross section of Filipino Protestantism in about the same proportion as in the general census figures, although 51 churches had no farmers, and only 57 reported 99% of the membership from this occupation; the proportion of farmers being highest in the U.C.C.P. churches and lowest in the Baptists. A fourth of the churches have no laborers and only 16% report a majority of laborers as members, the Baptists having the largest proportion from this class. No public officials were found in the membership of 46% of the churches. Students form a group of special interest, and we may note that 13% of the churches have no students, while in 16% this class forms a majority. The Baptists report 3 student churches, the Methodists 17 and the U.C.C.P. 10. No teachers were found in 28% of the churches. Where present, they constitute about 2% of the membership.

The educational level of the church members is indicated in the following table, which summarizes the estimates of the percentages of members of various educational qualifications.

EDUCATIONAL LEVEL OF CHURCH MEMBERS  
PHILIPPINE PROTESTANT CHURCHES IN THE FEDERATION, 1952

	BAPTISTS	METHODISTS	U.C.C.P.	TOTAL
Number of Cases	39	156	274	469
EDUCATION	PERCENTAGE			
None	0.0	4.5	5.1	4.5
Elementary	64.0	63.5	62.4	62.9
Secondary	30.8	25.6	27.0	26.9
College	2.6	6.4	5.5	5.5
Don't know	2.6	0.0	0.0	0.2
Total	100.0	100.0	100.0	100.0

\*(Table No. 34, p. 119)

\*See footnote on page 6

In another tabulation (Table 35, p. 120) it appears that 79% of the churches had one or more college graduates, the Methodists tending to a smaller proportion than the two other groups. Five per cent reported 40 or more college graduates in their membership. While a fifth of the churches also had 40 or more illiterate members.

and only 18% of the churches were entirely literate, yet the author offers the estimate that the literacy rate of the evangelical churches as a whole seems to be higher than that of the general average in the represented provinces.

The economic status of the evangelical church members is not high, the average earning power of the majority of the members being estimated as less than \$30.00 per month. Again, this may be no more than another indication of the representative nature of these churches within the nation. The data indicate that 67% of all those reporting represent congregations which have an average monthly income of less than U.S. \$50.00. Thirteen per cent of the reporters estimate the average income of their members in a range from U.S. \$100 to \$250 per month. The relatively favored economic location of the Baptist churches in the rich plantation areas of Panay and Occidental Negros is reflected in the comparison that only 52% of their group place the average monthly income of church members at less than \$50 per person as against 70% for the Methodists and 68% from the U.C.C.P.

Over half the reports are negative as regards the existence of cottage industries among the members. A little over one-fourth of the workers estimated that their churches had 5% or less of tenant farmers, but 12% of the churches were primarily made up of tenant farmers. The lowest proportion of tenants is found among the U.C.C.P. churches, reflecting the distribution of this denomination in the mountain areas, in the new lands of Mindanao, and in the provinces of small but largely independent farmers.

A resume of the relationships of these Federation Churches to other religious bodies shows that the largest degree (mentioned in 28% of the reports) of competition comes from the "Manalistas", an indigenous sect calling themselves "Iglesia ni Christo" but commonly bearing the name of their founder Manalo. The Seventh-day Adventists rank next (21%) and then Jehovah's Witnesses (18%). Mention of other sects exists but appears in less than 2% of the replies. Fifteen per cent of the denominational churches evidently found themselves in competition with the Filipino Independent Church ("Aglipayans"). A certain amount of competition seems to exist with other evangelical but non-Federation churches, but 67% of those reporting testified to friendly relations.

The presence of Roman Catholic churches was mentioned in practically all (98%) of the communities, and the testimony of this representative group of evangelical church workers regarding the

powerful and entrenched majority church of the Philippines is of special interest. A long list could be compiled of what may be termed "acts of persecution" from the older church, social isolation receiving most frequent mention. Protestant churches have been stoned, services interrupted, and boycotts announced of Protestant schools. On the other hand, such cases were mentioned by only 162 out of 651 persons who answered this question. The author calls our attention to "a rather remarkable absence of the viciousness and violence that has been seen in other parts of the world". He concludes that the "persecution pattern in the Philippines is usually one of irritation rather than violence". Among these Protestant church workers, as a whole, 48%, or nearly half, testified to friendly relationships in their localities with the Roman Catholic church.

#### THE WORKER IN HIS PARISH

In all the denominations the *conference* was used as an important technique for the training, promotion, and publicity of many aspects of church work. A third of the men reporting had held positions as officers, the proportion being highest among the Baptists, although the Methodists seemed to make most frequent use of conferences. Only 6% of the workers represented in this study had failed to attend a church conference during the past year. The largest degree of non-participation was found among the U.C.C.P. group. It may be significant that 44% of the replies agreed that conference programs tended to be crowded. In his chapter on "Recommendations" the author offers the suggestion that ten conference leaders "staying a week in each of ten different conferences would reach more people effectively than ten men staying an hour or two in one conference." A further recommendation is that church conferences consider more of the basic social and economic problems of the country.

Churches in the Philippines enjoy only meager *equipment* by Western standards. The 5 needs most frequently mentioned were pulpit furniture (262 times), an organ (184), pews or benches (140), hymnals (120) and Sunday School equipment (104). The tools for the worker's personal needs also tend to be lacking. The most popular religious magazine was "The Christian Advance", published by the Federation and used by 38.3% of these men, but 22% received no religious magazine whatever. In over half of the cases, the King James version of the Bible was used. The most variation apparently

existed among the Baptists, where the American and Revised Standard enjoyed considerable use, as was also true of the Catholic Douay version. Ten per cent of the Baptists also specified the Schofield edition of the King James translation. Ten per cent of the men in each denomination also mentioned using a dialect version of the Bible. This answer probably means that they depended exclusively upon their dialect Bibles, for other data indicate a wide use of the local Filipino languages in the church programs. Five U.C.C.P. ministers and one Methodist declared that they preached only in English; on the other hand, 99% held services in the various dialects, although 27% of the whole group prepared English sermons on occasion. One-fourth of the men did not own a commentary on the Bible. Among those who did possess this aid, the Abingdon one-volume commentary was popular, being used by 70% of the Methodists and by 57% of the three groups. A harmony of the Gospels was found in a third of the worker's libraries. Professional libraries as a whole were limited, 60% of the men reporting less than 25 books. Nearly a fourth had none at all. Only 1% had 500 or more volumes. Sixty-two per cent of the churches made no use of the loan library services available from seminaries, the Federation, the U.S.I.S., or other sources. While 84% of these workers set aside regular study-time, nearly a fourth confessed to interruptions from visitors, and family needs and home duties interfered with many others.

Within the *community*, 25% of all these church workers provided leadership in one non-church organization, 15% in two, and 12% in three, but 45% furnished no such leadership in any outside organization. Participation in community clubs was reported by 38%. A smaller proportion – 12% of the Baptists, 10% of the U.C.C.P. men, and 6% of the Methodists, or an average of 9% – have at one time or another held a local political office. One-fourth have taken a part in efforts for civic improvement in which programs for cleanliness and sanitation have come in for the largest share of attention. One-tenth had worked in the Red Cross organization, and still another tenth in the building of roads and bridges. One man out of every three had prepared and used a community map, and over a half had conducted some kind of community survey. One out of five were engaged in some kind of literacy work, teaching illiterates to read and write.

The groups in the community most *unreached* seemed to be the young people and the well-to-do, although four out of six replies indicated a preference for working with youth.

The routine of *daily duties* found most frequent expression in the four types of activities listed below.

- |   |                      |
|---|----------------------|
| 1. Preaching the Sunday Service         | 307 times mentioned. |
| 2. Church Visitation                    | 127 times mentioned. |
| 3. Teaching the Bible to Church Members | 123 times mentioned. |
| 4. Evangelism                           | 101 times mentioned. |

A small proportion (6%) of those reporting estimated that weekly *sermon* preparation required 21 hours or more, but the most common statement, by 39%, was one to two hours. Preparation for the Sunday worship service, as distinct from the sermon, also tended to occupy from one to two hours of time. A half of those reporting were in the habit of writing out their morning prayer. Over 60% possessed books of prayers as an aid to such preparation. Three-fourths mentioned the practice of dedicatory services for the homes of members. The most common usage, (by 32%) was to observe the Lord's Supper at least once a month, although 21% reported such a ceremony only once a year, and 3% not at all. The reason for this limitation was doubtless because certain churches were served by evangelists or other non-ordained personnel who would have to depend upon visiting ministers for holding Communion Services. The same situation would prevail in regard to baptisms.

The largest percentage of preachers counted on using from 30 to 39 minutes for the delivery of a sermon, although almost one man out of every ten would take nearly an hour or more for their sermons. The sermon topics, in general, seemed to classify themselves around the four areas of (1) evangelism, (2) personal growth, (3) Christian responsibility for others, and (4) special occasions. In each denomination there was a feeling of being most at home with evangelistic sermons.

*Sunday School teaching* claimed the time regularly of practically a half of these men, 73% concentrating upon adult classes in the dialect. None taught classes exclusively for women, nor for young married couples. Eight per cent taught young people, the same percentage taught children, and a larger number (11%) combined adults with children. Three-fourths made it a point to attend the Sunday School regularly, although some had to use that period to travel between churches, and the practice was also mentioned of working on the sermon up to the hour of the church service. One in four of the churches represented conducted Teacher's Training Courses. A fourth of the men reporting conducted at least one extension class in the neighborhood and 16% had two such classes in operation. Two-thirds held some kind of special study class within the church

circle. Bible, evangelism, and stewardship appeared as the most common subjects for study.

The aspirations for *improvement of work* found most frequent expression in the following replies to the question, "What do you think you could do to improve your work?"

95 replies — "More education."

74 replies — "More money to purchase things needed for program".

53 replies — "More visitation."

48 replies — "Better cooperation from church members."

The most common *questions* encountered in the work of the parish had to do with Christian faith (56%) or personal problems of finances and employment (24%). The first type of question was one which the church workers (73.5%) felt most able to answer. Their next realm of confidence (10%) was that of courtship, where 6.4% of the questions were found. Only 5.6% of the workers felt competent to deal with "finances and employment."

*Visitation* on a regular schedule was a practice in three-fourths of the cases, and 65% kept a record of their visits. Only 16%, however, made more than ten pastoral calls a week.

*Administrative plans* for the year were set up in advance in 60% of the cases, and 65% believed they had achieved accurate church rolls. Church attendance was counted regularly by 85% of the workers.

In spite of the evidence of financial difficulties, *church quotas* in central offices were reported as paid on time by 60% of the Baptists, 52% of the Methodists, and 56% of the U.C.C.P. group, or an average of 55%.

Cases of *church discipline* had been encountered by 38% of the Baptists, 71% of the Methodists and by 52% of the U.C.C.P. workers — an average of 57%. In 68% of the cases the reasons for such discipline were given as immorality, adultery, or improper sexual relationships. Lack of church loyalty received the next most frequent mention. Over half of the cases were handled by pastoral visits and counsel. Only 2% proceeded to a formal ecclesiastical trial. In almost 10% of the cases, the Book of Discipline was read in the hearing of the offending member. In over one third of the cases of discipline in Baptist Churches, and in nearly one sixth of those reported from the three denominations as a whole, the outcome was

dismissal of the member from the church.

Almost every church suffered *losses from its membership*. The list of reasons given for such losses is a long one. It is reproduced below from the original tabulation (Page 233) for all of the causes mentioned by ten or more workers answering this question.

NO.	NUMBER OF ANSWERS	CAUSES FOR LOSS OF MEMBERSHIP
1.	92	Vices
2.	73	Immigration to Mindanao
3.	43	Lack of pastoral visitation
4.	43	Transfers to other denominations
5.	37	Indifference and no cooperation on the part of the membership
6.	36	Misunderstandings within the church membership
7.	32	Emphasis placed upon contributions by the church leaders
8.	25	Infrequent church attendance
9.	24	Poor pastors, pastors who scold their members from the pulpit, lack of ability to administer their churches
10.	23	Lack of faith
11.	21	Marriages between Protestants and Catholics
12.	20	Lack of instruction in Christian faith
13.	19	Death
14.	18	Poverty
15.	16	Lack of spiritual strength
16.	16	Financial
17.	11	The members will accept no leadership responsibility in the church
18.	11	Objection to tithing

\* See footnote on page 6

When we come to analyzing the responses to another question, as to the *greatest difficulty* encountered in the work of the church, no such extended list is necessary. The outstanding testimony, by

139 persons, was to "finances, lack of funds." The reply next in order of frequency by 76 persons was "non-cooperation and misunderstanding with church members." Many other difficulties apparently existed but none received mention more than 19 times. One reply referred to "The opposition of the Roman Catholic Church."

#### THE UNORDAINED WOMEN

These women worked in a single church more frequently than the men with "deaconess" (54%) or "Bible Woman" as the most common designations. Seventeen per cent taught kindergartens, mentioning this as a separate "school" activity, the largest proportion (33.3%) being found among the Baptists. "The Christian Advance" held its popularity among them as with the men, (40%), but more of the women used "Christian Youth Fellowship". One-fifth received no religious magazines. They also agreed with the men in their devotion to the King James Bible, but it is worth noting that 53% of the Baptist women used more modern versions. Of the entire group, 55% owned a concordance and 54% had a commentary. Of the Baptist women, 43% made use of the loan libraries at the conference level, but for the women as a whole, the paucity of professional books was even more strikingly evident than with the men, almost one-fourth being entirely without such resources and another fourth having less than ten books.

The list of their most common professional duties, as reported by ten or more of the women, is given below from the original tabulation:

NO.	NUMBER OF CASES	PROFESSIONAL DUTY
1.	68	To teach Sunday School classes, especially children.
2.	51	Youth Work
3.	43	Preach sermons in the Worship Service
4.	42	Church visitation
5.	37	Choir direction, play the organ, or sing in the choir
6.	36	Teaching children outside the Sunday School
7.	27	Women's work (Dorcas, WSCS, etc.)
8.	26	Teach the Bible to church members
9.	23	Teach in kindergarten

10.	20	Evangelism
11.	17	Prayer meetings
12.	15	Personal evangelism among women
13.	14	Meet the spiritual needs of the church congregation
14.	11	Visit the sick
15.	10	Plan church programs

\*(p. 264)

\*See footnote on page 6

Nineteen per cent of the women reported that they taught literacy classes, and 79% kept a schedule of visitation. As in the case of the men, their greatest difficulties were "financial" (25) and "lack of cooperation of church members" (24).

The influence of a Christian home had played a large role in the conversion of these women to an active evangelical faith. For 74% the time of conversion came between the ages of 12 and 20 years. The three leading factors in the decision for church vocations were:

"Desire to serve the Lord as their Master" (28 replies);

"A definite call of God" (20 replies);

"A feeling of great joy when they contemplated Christian service" (12 replies).

The tables of professional training, (table 16, p. 70)\* shows that of 650 men, 41% had attended a theological seminary, and 27% were seminary graduates. Of the 234 women, (Table No. 2, p. 346)\* 26% had been seminary students and 9% were graduates. Of 884 men and women, some 327 had attended seminary, and approximately 196 of this number had graduated.

As this study follows these seminary students into their work, some serious problems are encountered. It is a tribute to their spirit of service that a relatively large percentage have been willing to go to the smaller churches. With churches of less than 400 members, there is apparently no recognition of their professional training, although in the larger churches a distinct advantage is seen. The recommendation of the survey is that the churches try to place the trained workers in positions where they can make the most effective contribution.

An examination of the seminary men and women at work indicates

that they were no more inclined to make administrative plans for the year than their colleagues, although the graduates of Union Theological Seminary come in for honorable mention on this score, and likewise for the making of community surveys. Graduates of the Silliman College of Theology led in the use of community maps. The seminary man or woman is more likely to have a professional library, but 22% purchased no books at all during the year and 23% had no more than two books. The trained men were more faithful in attendance at conferences. Except for a trend among the Baptists, seminary training had not led to the holding of political offices. The Silliman men were found to participate and to hold office most frequently in community clubs, but less than half of the seminary men indicated such participation. No noticeable effect of seminary training was evident in teaching of literacy, (although Silliman graduates also came in for mention here), nor in teacher training courses, nor in economic study groups. Seminary training did lead to more diligence in visitation and the use of English in preaching (41% as against 17%).

An examination of the *ordination pattern* offers some explanation for the loss of seminary men to the ministry. One-third of the seminary men of this study had not achieved ordination. The following explanations were offered: (A) Many had been unable to complete their seminary courses; (B) considerable number go into some other profession, notably teaching; (C) finally, there is the period of probation required of the young graduates, sometimes as long as four to five years. The recommendation of the study is that this problem be studied by the leaders of the church to develop a definite plan to lead seminary graduates into the active ordained ministry.

## ORDAINED MINISTERS

The feeling is noted that the ordained man can handle a heavier work load and a significant number had been assigned responsibility for nine or more churches. More of these men had come from non-evangelical homes, a situation where the factor of age may have been operating. An appreciable number give some time to teaching in schools.

The ordained ministers tended to use religious magazines more frequently, to have better professional libraries, and to purchase a few more books during the year. They seemed to place more emphasis upon Christian responsibility for others and slightly less on evangelism than was the case with their unordained colleagues. They also tended to require a longer period of probation for new

members. Perhaps because of the pressure of multiple church responsibilities, they were less likely to be found in Sunday School, but were diligent in making pastoral calls.

The conclusion of the author is that "the ordained man seems to accept his responsibility with a high degree of respect, for he is likely to use the accepted techniques of pastoral service more frequently than the unordained leader". He also points out that "the men who finally become ordained are not likely to leave the ministry. They are the nucleus, and around them is built the entire church program. The church is seriously handicapped when a rather large percentage of the leaders who have the necessary professional status are not ordained."

## IV

### EDUCATION FOR CHURCH VOCATIONS

#### MEN AND ORDAINED WOMEN

Of the men workers as a whole, 1% reported no formal education, and 16% had completed only the elementary grades. In the Philippines this meant seven grades before 1940, when the elementary curriculum was reduced to six years. Sixteen per cent measured their education in terms of high school graduation; 28% were college graduates. The comparison by denominations and age groups is given below.

#### FORMAL EDUCATION OF MEN WORKERS AND ORDAINED WOMEN

	BAPTISTS	METHODISTS	U.C.C.P.	TOTAL
Number of Cases	52	212	338	602
EDUCATION	PER CENT			
None	1.9	0.9	1.2	1.2
Grades 1 — 3	5.8	10.3	6.5	7.8
Grades 4 — 6	3.8	20.2	15.1	15.9
Part high school	30.9	11.8	9.5	12.1
High school graduate	11.5	16.5	17.1	16.4
Part College	21.1	18.9	17.4	18.3
College graduate	25.0	21.4	33.2	28.3
	100.0	100.0	100.0	100.0

\*(Table No. 15, p. 69)

\*See footnote on page 6

The record of professional preparation is also given, for what is essentially the same group.

# PROFESSIONAL TRAINING OF 650 CHURCH WORKERS

	BAPTISTS	METHODISTS	U.C.C.P.	TOTAL
Number of Cases	55	234	361	650
PROFESSIONAL TRAINING	PER CENT			
None	30.8	38.1	29.5	32.7
Some Bible School	9.1	11.1	11.6	11.2
Bible School Graduate	27.3	15.4	13.8	15.5
Some Theological Seminary	5.5	9.8	12.2	10.8
Theological Sem. Grad.	16.4	20.5	23.0	21.5
Both Bible School and some Theo. Sem.	1.8	0.8	4.4	2.9
Both Bible School and Theo. Sem. Grad.	9.1	4.3	5.5	5.4
	100.0	100.0	100.0	100.0

(Table 16, p. 70)

\*See footnote on Page 6

Of the Baptist men, 31% had received no professional training, as was true of 38% of the Methodists and 30% of the U.C.C.P. workers. Twenty-seven per cent of the Baptists, 15% of the Methodists, and 14% of the U.C.C.P. men were Bible-school graduates with no seminary training.

Because most of the churches serve largely farming communities, it is of interest to note the percentage of workers who had attended either an agricultural high school or the government College of Agriculture. It was found that 23% of the Baptists, 15% of the Methodists, 13% of the U.C.C.P. group, or an average of 14% of the men and ordained women had attended such a school.

Again we may note the education of wives, this time according to denominations.

## EDUCATION OF WIVES

	BAPTISTS	METHODISTS	U.C.C.P.	TOTAL
Number of Cases	54	206	322	582
EDUCATION	PER CENT			
None	14.8	21.8	17.0	18.5
Grades 1 — 3	16.7	12.6	13.3	13.4
Grades 4 — 6	18.5	26.4	28.2	26.5
Part high school	31.6	15.0	16.1	17.2
High school graduate	5.5	14.0	9.0	10.5
Part college	5.5	3.9	10.5	7.7
College graduate	3.7	3.9	5.6	4.8
Bible School	3.7	1.9	0.3	1.2
Seminary	0.0	0.0	0.0	0.0
Other	0.0	0.5	0.0	0.2
Total	100.0	100.0	100.0	100.0

(Table No. 18, p. 75)

\*See footnote on page 6

It is seen that only one-twentieth of the wives, as compared to nearly one-third of the husbands, have graduated from college.

Various devices have been considered in the Philippines for *in-service training*. For a period of time, the Federation offered a Leadership Training diploma to those who had successfully carried through a program of selected work and study. The results of the survey showed that 13% of the Baptists, 20% of the Methodists, and 18% of the U.C.C.P., or 18% of the entire group, had completed this course.

About one person out of five had also taken some correspondence course, not all from sources related to the Federation. The Watchtower Society of Jehovah's Witnesses and the Seventh-day Adventists, sects that are especially active in promoting home study, had apparently been called upon on occasion to help meet the hunger for study material.

The extent and depth of this eagerness was measured by a series

of descriptions shading from "very great" to "very little". Nearly 63% of all workers declared that their felt need for additional training met the criterion of a "very great" desire. A total of 90% indicated a significant degree of desire.

When asked "What keeps you from obtaining additional training?", over half pointed to the problem of finances. Another 20% mentioned family responsibilities.

To 41% the ideal solution would be attendance for one year at an institution of learning. The next largest group, 30%, favored home study. But when the question shifted as to what would be the "most likely way to obtain additional training" 48% mentioned home study. A fourth said they could come to school for a year, but 86% announced their willingness to pay one peso for a home study course, and 66% felt prepared for a one-month training conference.

When asked, "What was your most helpful subject?" the list of 59 subjects was headed by the 12 given below in order of popularity.

ORDER	SUBJECT	TIMES MENTIONED
1.	Bible	142
2.	Homiletics	124
3.	Theology, Doctrine	105
4.	Stewardship	75
5.	Church Evangelism	63
6.	Practical Theology	62
7.	Psychology	53
8.	Sociology	52
9.	Church History	48
10.	Church Administration	46
11.	History	42
12.	Religious Education	41

When asked what subjects they would like to study they gave an overwhelming lead to Theology, but English and Agriculture also found a place in the twelve choices.

ORDER OF PREFERENCE	SUBJECT	TIMES MENTIONED
1.	Theology or Doctrine	137
2.	Homiletics	98
3.	Bible	98
4.	Church History	71
5.	Church Administration	58
6.	Church Evangelism	57
7.	English	55
8.	Agriculture	51
9.	Rural Studies	44
10.	Philosophy	43
11.	Stewardship	42
12.	Psychology	37

#### UNORDAINED WOMEN

All of the women reported some formal schooling, although the largest single grouping, 22%, had not gone beyond the third grade. Only 15% were college graduates, but an additional 21% had some record of college attendance. The highest level of education was found among the Methodists, and the lowest among the U.C.C.P. women.

Of 234 unordained women, only 4% were without some professional training. Bible School graduates made up 58%. The prominence given to the Methodist column below for women with both Bible School and Seminary training is a tribute to the combination of Harris Memorial School and Union Seminary in Manila. The Baptist women have a strong center in the missionary training school of Iloilo. Students of the U.C.C.P., on the other hand, in addition to using the institutions mentioned above, had attended thirteen other Bible Schools in different parts of the Philippines.

#### PROFESSIONAL TRAINING OF UNORDAINED WOMEN WORKERS

	BAPTISTS	METHODISTS	U.C.C.P.	TOTAL
Number of Cases	16	93	125	234
TRAINING	PER CENT			
None	6.2	3.2	4.8	4.3
Some Bible School	6.2	7.5	15.2	11.5

# PROFESSIONAL TRAINING OF UNORDAINED WOMEN WORKERS

	BAPTISTS	METHODISTS	U.C.C.P.	TOTAL
Number of Cases	16	93	125	234
TRAINING	PER CENT			
Bible School graduate	81.4	43.1	66.4	58.1
Some Theological Seminary	0.0	3.2	4.0	3.4
Graduate of Theological Seminary	0.0	4.3	4.8	4.3
Bible School and some Theological Sem	6.2	24.7	3.2	12.0
Both Bible School and Theological Seminary Graduate	0.0	11.8	0.0	4.7
Some Bible School and some Theological Seminary	0.0	2.2	1.6	1.7
TOTAL	100.0	100.0	100.0	100.0

\*(Table No. 2, p. 346)

\*See footnote on page 6

Correspondence courses had been used by only 10% of these women, but 84% expressed interest in such study by being willing to pay as much as one peso for the course.

## ORDINATION AND SEMINARY TRAINING

Of 354 ordained ministers, 51% had attended a "seminary", or school of college grade or above, and 49% had not. (Table 5, p. 395), Of the seminary trained, one-third had not received ordination.

While it is evident that the two groups are not identical, yet they do overlap and the original report is so organized that in this summary it is a matter of convenience to bring them together under one heading.

The formal education of 350 ordained ministers is summarized below and compared with that of 248 unordained men.

# FORMAL EDUCATION OF 598 WORKERS

EDUCATION	PER CENT	
	350 Ordained	248 Unordained
None	0.9	1.6
Grades 1 — 3	4.9	12.1
Grades 4 — 6	14.0	18.1
Part High School	10.6	14.5
High School Graduate	16.0	16.9
Part College	16.6	20.7
College Graduate	37.0	16.1

\*(Table 2, p. 393)

\*See footnote on page 6

The percentage of college graduates was slightly higher in the ministry of the U.C.C.P.

The education of ministers' wives tended to stop in high school. Thirteen per cent reported no schooling as against 27% for the wives of unordained men. Six per cent were college graduates, nearly double the percentage for the wives of men not ordained.

Of 373 ministers, one-fourth had received no professional training and for almost another fourth it had been limited to Bible Schools.

It would seem that "Bible School" refers in this study to a religious-training institution of less than college grade, and "Seminary" to one of college grade or above. It must be recognized that the second classification in the Philippines includes schools of two different types:

(1) *The college*, or college-department, of *Theology* which receives high school graduates and offers them a four-year college curriculum, in which is incorporated certain basic courses in arts and sciences. The professional training is of necessity abbreviated and on a lower academic level than that given in a post-graduate institution. This college curriculum commonly leads to the degree of Bachelor of Theology (B. TH).

At the time of this study, the work at Silliman and Central was entirely of the four-year undergraduate type, and the same was true for the majority of students enrolled at Union.

(2) The post-graduate *seminary*, of the type familiar to Americans, in which college graduates are enrolled for a three-year professional curriculum, leading to the degree of Bachelor of Divinity (B.D.)

For some years up to 1952, Union Theological Seminary had offered both curricula concurrently. Students who had studied abroad were more likely to have taken the postgraduate B.D. course.

In this study, distribution as to B. Th. or B.D. preparation is not available but the institutional backgrounds are indicated below for 354 cases. (Table 5, p. 395)

INSTITUTION	PER CENT
None	48.9
Union Theological Seminary, Manila	24.9
Silliman College of Theology	10.7
Central Department of Theology	6.5
United States Seminaries	2.8
Other	6.2

The Methodist students had concentrated upon Union, the Baptists upon Central, and the U.C.C.P. were divided between Union and Silliman.

## V

### FINANCIAL SUPPORT

Running through this whole study is a recurring note of anxiety over finances. Lack of funds is regarded as the greatest difficulty which confronts church workers. It is the reason why the men in the field cannot obtain more education, and also why seminary students fail to complete their courses. The low salaries in the ministry induce seminary graduates to enter other pursuits. "Economic factors", says the author, "create the largest amount of frustration, dissatisfaction, and unhappiness among church leaders." A special section (Chapter IX) of the study is given to this subject.

It is noted that under conditions in the Philippines three factors must be considered to arrive at figures for the remuneration of those who serve in the evangelical churches. These are described as: (1) the cash salary, (2) food gifts, and (3) outside income.

(1) *Cash salaries* were low by any standard. Of 616 men, one-fifth received no compensation in this form, and for nearly one-third it was either none or less than the equivalent in pesos of U.S. \$50 a year. In this category, the Baptists had 35%, the Methodists 31% and the U.C.C.P. 33% of their workers. One man received over \$2,000 a year, and one-fifth of the whole group received \$500 or more.

Of the unordained women, one-third received no cash salaries. The highest salary was the equivalent of \$750 a year.

Even 12% of the seminary-trained workers served without a cash salary. A comparison by institutions revealed that the largest group (12%) of the Union Theological Seminary graduates received \$300-374 a year in cash, of the Silliman College of Theology (18%) \$500-624, and of the Baptist Philippine Central University College of Theology (17%), \$500-624. This scale indicates a definite advantage as a whole for the seminary graduates. Yet with one exception all ministerial salaries stop at a point below \$1,250 a year. In all these comparisons we are reminded that this study does not include the top administrative officers of the three denominations.

Seventeen per cent of the Silliman graduates, 10% of the Baptists, and 10% of the Union graduates considered their salaries adequate, an average of 12% as compared with 11% of the non-seminary men.

While we consider separately the ordained ministers, whole 20% receive no cash salary, 10% are in the \$300-374 class and this group tends to cluster in greater percentages toward the top of the scale than do the unordained workers.

(2) *Food gifts*. Two-thirds of the Methodist men and one-third of the other men received food gifts, but over one-half had none, suggesting that advantages accruing from this system may commonly be overestimated. The women profited least of all, 64% reporting no such gifts, although among the Baptists a sizable proportion of the women received food totalling above \$250 in value per year.

(3) *Outside Income* was most commonly earned by the Baptist men and was least common among the Methodists. About one-third of the men earned less, and 27% more, than \$250 a year from such sources. The rest, 43%, received no outside income. Non-seminary men earned a trifle more in outside income than the seminary-trained.

An attempt was made in the study to express the total from these three sources in cash values. The following comparison is the result.

Baptist men — average annual income U.S. \$556.50  
 U.C.C.P. " — average annual income U.S. 550.00  
 Methodist " — average annual income U.S. 447.50

A summation for 651 men serving the three denominations gave the following totals, translated into U.S. dollar equivalents.

Cash salaries	\$166,862.00
Value of food gifts	28,274.50
Outside income	<u>139,562.50</u>
	\$334,699.00

On the basis that these 651 returns constituted 81% of a possible total, and assuming the same conditions for the men not reporting, this would mean an annual budget of some \$413,209 for the support of men and ordained women in the service of the Baptist, Methodist, and United Churches in the Philippines for 1952, at the local and district levels. The unordained women workers, it should be noted, are not included in this calculation. At an estimated church membership of 200,000 this would mean an average of \$2.00 per capita per year. It must be remembered, however, that 41.6% of the individual income was from outside sources; 58.4%, or a little more than a half, came from churches in cash or gifts. The church per capita support was therefore more nearly one dollar. In fairness, we must furthermore recognize that outside income usually means part-time service.

The average yearly income for each man in the three denominations by the above summary would amount to \$514.50. Of all churches reporting 74% claimed to be self-supporting.

Comparable figures for total income are not available for the unordained women, but we may pause to note that 87% felt their salaries were not adequate. When asked to designate an adequate income, 26% of the women replied that \$2.50 a year would meet their modest needs, and 42% said \$500.

In all these calculations the peso is taken at the official rate of two pesos to the U.S. dollar. It may be asked, "What do such figures mean in relation to the standard of living in the Philippines?" The U.S. State Department cost-of-living index for 1953 in Manila stood at 159.4, as compared with the cost in Washington, D.C. for the same year taken as 100. To be in your home community with fruit trees and a few animals, is of course a quite different situation from that of the American employee in a strange city. Yet by any measurement, living in the Philippines is not inexpensive. The pinch becomes especially severe when money must be spent for

imported books, clothing and other necessities of the professional worker who is to be equipped for the task. It is significant also that only 15% of the men and 20% of the women report any savings whatever from their income. Back salary was owed by one fourth of the churches, and 42% carried some debts.

The picture would not be complete without adding the information that 47% of the men receive free housing and 45% own their homes.

Against this background, it is not surprising to read that of 405 men who reported regarding church receipts, 12% knew of no such receipts whatever, and another 12% noted less than \$50 per year. In only 2% of the churches was there an income of \$2500 or over. The author takes this occasion to call our attention to the relation of the low average income in the Philippines to the support of the churches.

In such circumstances, how is the church to be supported? The tables of this study show that only a small percentage of the members undertake regular pledges. When asked what in their opinion would be the best method of church financing the principal replies from 539 men workers were:

PERCENT	METHOD FAVORED
47	Tithes
19	Every member canvas
9.5	Stewardship education
6.5	"Lord's hectare" or church farm
6	Raising community level

Of the ordained men, 49% also favored tithing, but only 9% stewardship education. Their thinking (63%) favored the Every Member Canvass, but less than half had a book or pamphlet describing this method.

While tithing has become, in theory, an approved system of church support in the Philippines, the tradition seems to have had little existence in practice. Tithers made up less than 5% of the membership in 539 churches reporting, and was entirely lacking in one-fourth of this number.

The author points out that imported methods for financial campaigns are better adapted to the large city churches. The problem of church finances would seem to be inextricably bound up with

that of the general economic level of the community. The picture which emerges from the data of this study is that of valiant but struggling churches, whose ideal is an imported ecclesiastical system dependent upon an economic base which for most of them does not exist.

## VI

### CONCLUSION AND COMMENT

#### RECOMMENDATIONS OF THE STUDY

Several of the author's recommendations have been incorporated into the treatment above of specific topics.

During the five years between the collection of the information in 1952 and the date of this review there have been various changes in the situation at which the original conclusions were aimed. An example is the recent introduction of a two-year pre-theological curriculum as a prerequisite for what has become a three-year course leading to the Bachelor of Theology degree. Both the nature of the professional instruction and the relationships to sister departments of general education are thus thrown into new perspective.

On the other hand, the advice may still be pertinent for conferences on Theological Education to "determine the curriculum which is best able to train leaders going into *Philippine* communities. Text books must be created with a Philippine frame of reference to replace those based upon American life and American concepts. Every subject should be placed more completely in the Philippine setting". The need must still exist for a definition by local leaders of what really constitutes "A Good Philippine Church". A suggestion of interest is that a system of recognition be established for "Barrio Churches of Distinction" — which is this reviewer's version of the American "Rural Churches of Distinction", the emphasis to be upon the church which distinguished itself among a scattered and needy people

There is, doubtless, still an important place for the home study courses so strongly desired by the field workers whose voices found expression in this survey. It is also likely to be true that "the special conference or institute offers excellent opportunities for short training periods. More emphasis should be placed upon church administration, rural life and economic considerations." Mention is made of the Rural Life Conferences and the National Rural Workshop.

"The primary problem facing the Protestant churches in the Philippines is the low average income of the people. Hence, there is a great need for the church as well as government programs which are based on rural reconstruction."

Another suggestion is that "Administrators should develop a less complicated pattern of leadership to promote more efficient oversight, counselling, and job analysis."

We may hope that the observation no longer applies — at least not to the same degree — that "One of the most desolate conditions in the Philippine church is the lack of books."

Our attention is called to the importance of the Communion Service, and the need for systematic and regular observance.

Does a study still need to "be made of the causes for the loss of trained men from the ministry."?

This brief review may close with a quotation of the author's conviction that "The Philippine Protestant church would be benefited if it were served more completely by seminary-trained, ordained ministers with lay leaders continuing to work in the programs of the local church."

#### COMMENT

The study here summarized is descriptive in nature. The information which it supplies is useful for understanding the background, the working conditions, the problems and the outlook of the men and women who serve the Protestant churches in the Philippines. The insights so provided and the questions raised should be of special interest to church and mission administrators, to religious leaders, and to Christian educators.

The suggestion is made in the closing chapter that the study be repeated in ten years, or in 1962. It would seem that the 1952 survey would furnish a valuable mark from which to make measurements, and it is to be hoped that various future studies *will* be made of the evangelical Christian movement in the Philippines. The questions to be asked in another survey of churches would need to be restudied with care. It is likely that certain phases of the earlier questionnaire have served their purpose and should be discarded. Other and new points may need attention, but a shorter questionnaire would make for economy of time and expense of analysis. In the statistical treatment, it will be helpful to have the relationships developed more fully, as for example between train-

ing and performance. If the definition of "rural" and "urban" proves too difficult, it may be well to attempt a classification by size of church. The present study clearly indicates that quite different conditions would appear in such a grouping and we would be likely to find a need for new approaches to problems in the smaller and scattered congregations.

From the experience of this study there may also be gained certain lessons as to the strengthening of church and also mission-board organization for the supervision and utilization of research.

As we share in the aspirations and the frustrations of the men and women who speak to us in this survey, we may well question the pattern of church organization which they have inherited. The over-all impression is that of a driven church and a hard-pressed corps of ministers and workers. In these reports there appears little of the "joy of salvation", although this may be due in large part to the nature of the inquiry.

We may ask why the churches are failing to reach the young people. Where are the educated laymen who should be helping to carry the burdens now in every community? Is it really necessary to limit the administration of the sacraments to the professionally trained? On the other hand, are there not ways to extend the services of the professional minister as a teacher and prophet to a larger parish? We note that the largest church reporting is at Guihulngan, in a country town. In a future study cannot this and other parishes be given objective study as cases? And what is to be the relation to the church schools and other institutions which are capable of being local centers of power? Is it possible to develop a working theory of community improvement that will enlist church members for service as well as for economic advance.

But no matter what the questions, we can join whole-heartedly with Dr. Rotz in his tribute to the outstanding "loyalty, willingness and devotion" of the gallant band who carry daily the burden of the evangelical churches among the people of the Philippines.

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